

THE BUILDING OF A DIOCESE."

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A DISCOURSE

Delivered at the

—*— Centennial Celebration —*—

of the Founding of the

DIOCESE OF PENNSYLVANIA

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MAY 23RD, 1883.

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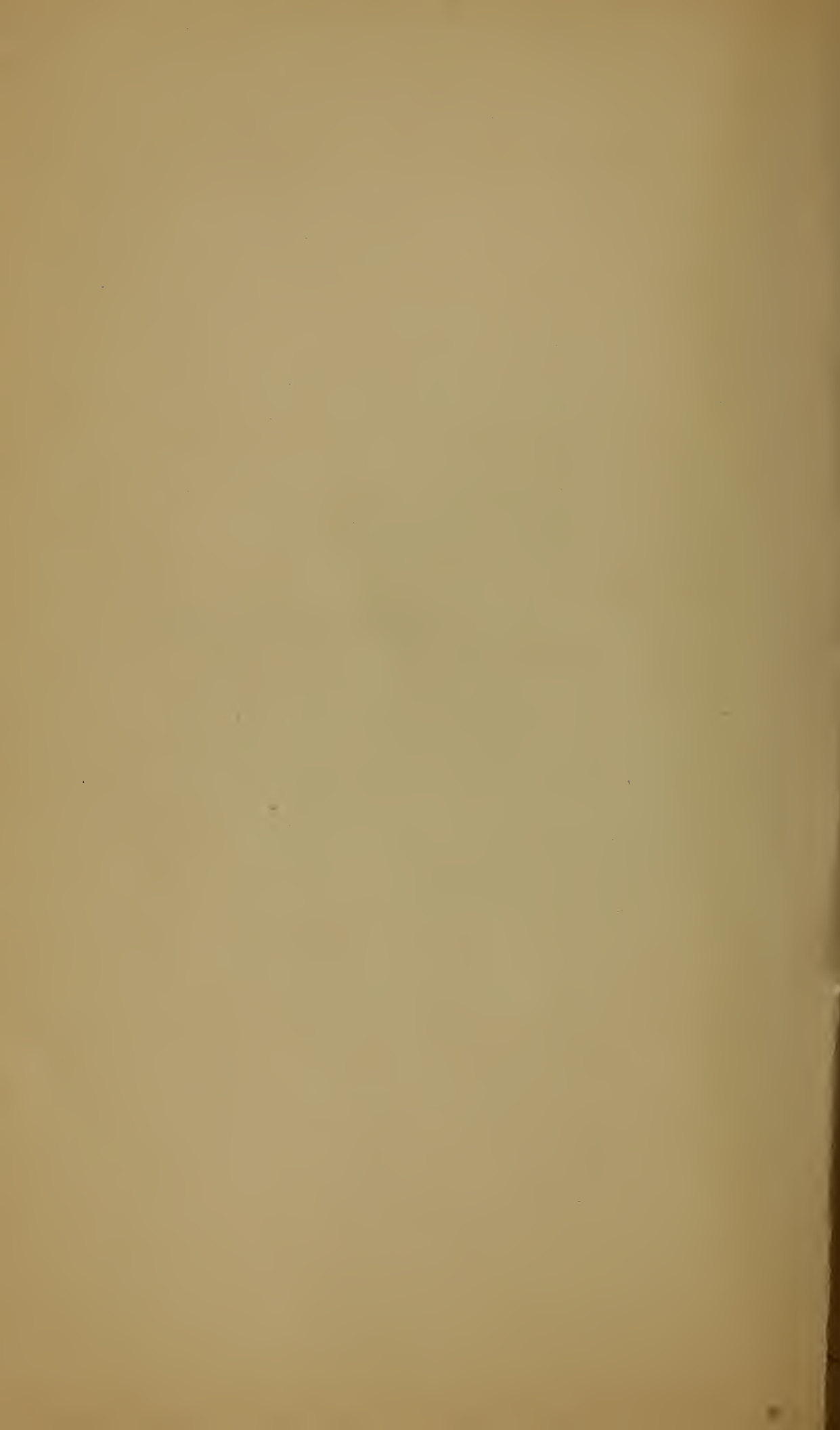
Rev. Rufus Wm. Doane, Secretary, D.D., LL.D.

Delivered at the Church of Philadelphia.

CHRIST CHURCH,
PHILADELPHIA.







The Building of a Diocese.

A DISCOURSE

DELIVERED AT THE

Centennial Celebration

OF THE FOUNDING OF THE

Diocese of Pennsylvania,

MAY 24, 1884,

IN

CHRIST CHURCH, PHILADELPHIA.

BY THE

RT. REV. WM. BACON STEVENS, D.D., LL.D.,

Bishop of the Diocese of Pennsylvania.

PUBLISHED BY ORDER OF THE ONE HUNDREDTH CONVENTION
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Owing to the length of the Discourse, portions of it were omitted in its delivery;
they are now printed as originally written.

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The Building of a Diocese.

NEHEMIAH ii. 18-20.—And they said, Let us rise up and build. So they strengthened their hands for this good work.

The God of Heaven, He will prosper us ; therefore, we His servants, will arise and build.

We can imagine such words as these, spoken by those, who, a hundred years ago to-day, met in this City to build up the waste places of their Spiritual Zion.

Like that Patriot-Prophet, Nehemiah, they had taken a survey of the desolation of the House of God after the War of the Revolution; and knowing by actual observation what ought to be done, they set themselves to do it, saying one to another, "Let us arise and build;" and they comforted each other with the assurance, "The God of Heaven, He will prosper us."

To show how they builded, and with what results, is the object of this discourse. The organization of this Diocese is but one of a series of acts, which marked the reconstructive effort to build up our branch of the Church in the last century. We select this period, however, because it is the culminating point to which many preceding events converged, and from which

many mighty and moulding influences have gone forth. To us it is our Diocesan Birthday; and on this, its One Hundredth Anniversary, it becomes us to recount the past with joy, and to forecast the future with hope.

I shall restrict myself to two lines of thought.

1st. What was early done in the inception and formation of this Diocese.

2d. The wonderful influence and development of certain great principles then incorporated into our organic life.

Many most interesting lateral lines branch off from these two points, tempting us here and there to dwell on them; but which, if followed out, would rather confuse our minds, and prevent us from having that singleness of eye with which I wish you to look at the transactions of this day a century ago, and the blessings which have been secured to us thereby.

I. We are first to consider what was really done in the inception and formation of this Diocese. The first step in the State of Pennsylvania looking to the organization of our Church was taken in November, 1783, at a meeting of the vestries of the Churches of Christ Church and St. Peter, by the appointment of a committee "from these vestries to confer with the Clergy on the subject of forming a representative body of the Episcopal Churches in Pennsylvania."

Accordingly three Clergymen, viz.: Rev. Dr. White, Rev. Dr. Magaw, and the Rev. Mr. Blackwell, and

four Laymen, viz.: Wm. Pollard, John Chaloner, Lambert Wilmer, and Plunkett Fleeson, met at the house of the Rev. Dr. White,* on the 29th of March, 1784, and organized by appointing Rev. Wm. White Chairman.

At this meeting it was resolved to issue the following circular to the wardens and vestrymen of the different Episcopal Congregations in the State:

“GENTLEMEN :

“The Episcopal Clergy in this City, together with a Committee appointed by the Vestry of Christ Church and St. Peter’s, and another Committee appointed by the Vestry of St. Paul’s Church in the same City, for the purpose of proposing a plan of ecclesiastical government, being now assembled, are of opinion that a subject of such importance ought to be taken up, if possible, with the general concurrence of the Episcopalians in the United States.

“They have, therefore, resolved, as preparatory to a general consultation, to request the Church Wardens and Vestrymen of each Episcopal Congregation in the State to delegate one or more of their body to assist at a meeting to be held in this City on Monday, the 24th of May next, and such Clergymen as have parochial cure in the said Congregation, to attend the meetings, which they hope will contain a full representation of the Episcopal Church in this State. The above resolve, gentlemen, the first step in their proceedings, they now respectfully and affectionately communicate to you.

“WM. WHITE, *Chairman.*”

* This house, corner Front and Pine, is now part of St. Peter’s House.

The meeting thus summoned met in (*this*) Christ Church on the 24th of May, 1784, one hundred years ago this morning. It was composed of the following persons:

From Christ Church and St. Peter's, Rev. Wm. White, D.D., Rev. Robert Blackwell, Matthew Clarkson, Wm. Pollard, Dr. Gerardus Clarkson, and John Chaloner.

From St. Paul's Church, Rev. Samuel Magaw, D.D., Lambert Wilmer, and Plunkett Fleeson.

From St. James's, Bristol, Mr. Christopher Merrick.

From Trinity Church, Oxford, Mr. Benjamin Cottman.

From All Saints', Pennypack, Mr. Benjamin Johnson.

From St. Paul's, Chester, Dr. William Currie and James Witby.

From St. David's, Radnor, Richard Willing.

From St. Peter's, Great Valley, John Francis.

From St. Martin's, Marcus Hook, Joseph Marshall.

This Assembly represented ten Churches, and was composed of three Clergymen and fourteen Laymen.

As more persons were expected, it was resolved, after a brief conference, to adjourn till the next morning, when there appeared:

From St. James's Church, Lancaster, the Rev. Joseph Hutchins and Mr. W. Parr.

From St. James's, Perkiomen, Dr. Robert Shannon and John Bean.

From St. John's, New London, Mr. John Wade.

From Huntington, York County, Mr. Joseph Folk.

Later that day the Hon. James Read appeared as a deputy from the Church in Reading, and Mr. George Douglass from St. Gabriel's, Morlattan. So that the gathering was made up of four Clergymen and twenty-one Laymen, representing sixteen Churches.

Each of the Churches thus represented is in existence now, though the titles of one or two have been slightly changed, but the corporations continue, which is quite a remarkable fact, considering the fluctuations of population, and the many other changes which have taken place since.

At this meeting a committee, consisting of the Clergy and Dr. Clarkson, Mr. Parr, Mr. Willing, Mr. Fleeson and Dr. Shannon, was appointed to consider the matter of securing the concurrence of their brethren in the other States, in adopting some general means for the preservation of their communion; and they reported a set of Instructions or Fundamental Principles.

This plan was carefully considered, paragraph by paragraph, and then adopted as the basis of future action.

The committee recommended the appointing of a Standing Committee in this State, consisting of Clergy and Laity, with power to confer and correspond with representatives of the Episcopal Church

in other States, and assist in framing an ecclesiastical government. To guide this committee in their line of action, six principles were laid down with great emphasis :

1st. Declaring our independence of all foreign authority, ecclesiastical or civil.

2d. Declaring the self-governing power of the Church, to regulate the concerns of its own communion.

3d. The adoption, as far as may be, of the faith and liturgy of the Church of England.

4th. The holding on to the Apostolical Succession of the ministry.

5th. That the only authority to make Canon laws is the action of the Clergy and Laity conjointly.

6th. That no powers be delegated to a general ecclesiastical government, except such as cannot be conveniently exercised by the Clergy and Laity in their respective congregations.

This Standing Committee met again in September, and then appointed such of its members as might be present, as deputies to a meeting of the Clergy and Laity from other States to be held in New York on the 5th of October, and Rev. Drs. White and Magaw, Messrs. Matthew Clarkson, Richard Willing, Samuel Powell and Richard Peters were present at this first general meeting of Clergymen and Lay Deputies of the Protestant Episcopal Church in the United States of America, convened in New York October

6 and 7, 1784. Eight States were represented there in that Conference (for such only it was) and recommended that immediate action should be taken by the several States, for organizing the Church within the borders of each, as well as for effecting a general union for the whole country.

Their proceedings were digested into seven fundamental principles, the first of which was, there shall be a General Convention of the Episcopal Church in the United States of America; and the last of which was, the appointment of the first meeting of this General Convention to be held in May, 1785, in Philadelphia. Here, in Christ Church, on Monday, May 23d, at eleven o'clock, this first representative body of our Church in the Union did meet and organize, and laid the ecclesiastical and canonical basis of our Protestant Episcopal Church. Thus the work of consolidation and organization was fairly begun on well-defined and wise foundations. These foundations were so truly and strongly laid, that not one of them has been displaced, or essentially changed; but they remain where the wise master-builders put them a century ago, and uphold the whole superstructure of an ecclesiastical organization that covers the land with its Dioceses and Missionary jurisdictions.

Returning now to our own Diocese, and confining our attention for the present to its progress, we find that this first Conference in 1784 prepared the way

for the first regular Diocesan Convention, which met in Christ Church in this City in May, 1785.

This Convention was composed of six Clergymen and eleven Laymen, representing twelve Churches.

Of this body, Dr. White was unanimously chosen President, and Mr. Samuel Powell Secretary. The deliberations of this Convention resulted in "An Act of Association of the Clergy and Congregations of the Protestant Episcopal Church in the State of Pennsylvania, prepared by a committee acting under certain preliminary instructions laid down by the Convention."

This "Act of Association" is familiar to many of you, as it has been reprinted again and again in the various editions of our Diocesan Constitutions and Canons, and I need not recite it here.

This document is the "Magna Charta" of our Church in this State of Pennsylvania. Upon it has been based all our legislation, into it have been mortised all our Canons, and under its broad provisions, we have had a century of healthful life and growth.

An important "Supplement" to this Act of Association was passed in the Convention of 1786, declaring that further alterations in the Book of Common Prayer, other than such as became necessary in consequence of the Revolution, "may be made by the Convention, provided, only, that the 'main body and essentials' be preserved, and altera-

tions made in such forms as the Church of England hath herself acknowledged to be indifferent and alterable."

Thus that most delicate and all-important question came up as to the formation of a Prayer Book for our newly constituted Church. This question takes in the history of what is called "The Proposed Book," the interesting correspondence which ensued between our Church and the Archbishop and Bishop of the Church of England, touching the changes therein made, and the whole subsequent action of the General Convention before our present Prayer Book was finally adopted and declared to be in 1789 "the liturgy of this Church," and that it be received as such, by all the members of the same."

Though full of incidents, rich in historic value, yet this subject can only be alluded to here, as its discussion belongs rather to another period and to another legislative body, than to the occasion which we now commemorate. Yet the initial motive-force which suggested, and wrought out the revision of the English Prayer Book, so as to adapt it to the needs and conditions of our newly organized American Dioceses, originated in the minds and discussions of the members of the Pennsylvania Convention.

The next Convention of the Diocese met in May, 1786. After agreeing to a set of Rules of Order, adopting the Supplement to the Constitution

already spoken of, and discussing the report of the Committee on the Prayer Book and the amendments which they propose, the Convention adjourned to the third day of October to complete its business. "Certain circumstances and events rendering it necessary," that an early meeting should be held (one of the reasons being the importance of electing a Bishop before the assembling of the General Convention on the 10th of October, only seven days beyond the day to which the Diocesan Convention had adjourned), that body was called together for the 14th of September. Four Clergymen and thirteen Laymen, representing ten Churches, assembled at that time; "the Convention accordingly proceeded to the election of a Bishop by ballot, and the Rev. William White, D.D., was unanimously chosen."

Such is the brief official record of this most important act. What vast issues for good to this Church and to this land, have resulted from the solemn ballot of that hour! We cannot but feel that the Holy Ghost presided over their deliberations, and guided the members of that Convention to choose a man to be their Bishop, not only "godly and well learned," but conspicuous above his brethren for his calm judgment, his wise counsel, his prudent action, his far-seeing views, and his gentle manners.

At the next Convention of this Diocese, in May, 1787, Dr. White, now consecrated a Bishop, took his place as President. He laid before that body the

certificate and testimonials of his consecration in the Chapel of the Palace of Lambeth in England, on the fourth day of February, 1787, by the Most Reverend Archbishop of Canterbury, the Most Reverend Archbishop of York, the Right Reverend Bishop of Bath and Wells, and the Right Reverend Bishop of Peterboro'. These, with other notarial papers attested in Doctors' Commons, were laid before the Convention, which unanimously approved all that Bishop White had done.*

At the Convention, held in June, 1789, the Bishop and his Council, were requested to "revise the Canons of the Church of England, and to prepare a set for the government of the Protestant Episcopal Church in this State." The first report of this committee appears to have been made in the Eleventh Convention, held in June, 1795, when seven Canons were presented and adopted, and the foundation of our present Diocesan code was laid.

*It was at this Convention, also, that, so far as I have been able to discover, the first step was taken towards the forming of a Standing Committee of the Diocese. On motion it was resolved that "A Council of Advice and Correspondence be appointed with whom the Bishop may consult in the discharge of his office, and that the said Council consist of three Clerical and three Lay members, to be chosen annually by ballot, by the Convention." The Rev. Dr. Magaw, Rev. Mr. Blackwell, Rev. Mr. Pilmore, Hon. Francis Hopkinson, Mr. Samuel Powell, and Mr. Andrew Doz, were elected as the first Standing Committee. The organization of this Standing Committee was by a subsequent Convention made more clear as to its specific duties, and the number composing it was made five of each Order instead of three.

This Eleventh Convention was signalized by the interesting fact, that for the first time in the history of the American Church, steps were taken towards the ordination of a colored man. Absalom Jones, described in the Journal as "a black man, belonging to the African Church of St. Thomas in this City, had requested that the knowledge of the Latin and Greek languages be dispensed with in his examination for Holy Orders, and the same was granted under the condition that it be not understood to entitle the African Church to send a Clergyman or Deputies to the Convention, or interfere with the general government of the Episcopal Church; this condition being made in consideration of their peculiar circumstances at present." Absalom Jones was ordained this year by Bishop White, and he continued to serve faithfully in the ministry until his death, in 1818. In speaking of his death, in his address, the Bishop says: "I do not record the event without a tender recollection of his eminent virtues and of his pastoral fidelity."

In the Thirteenth Convention, in 1797, the first regulations were adopted requiring Annual Parochial Reports and Annual Convention Sermons. It was not, however, until the Twenty-fifth Convention, held in 1809, that the Bishop began, what has ever since been the custom, of giving an Episcopal address to the Convention reviewing his year's work, and giving the general statistics of the Diocese. In Bishop White's first address, he reports for the year

ending May, 1809, forty-one persons confirmed, and one person ordained Deacon, and one advanced to the Priesthood.

In the Twenty-eighth Convention, in May, 1812, we have the first idea of any division of this Diocese, and the first step looking to such a result. The subject of providing Episcopal supervision for Churches westward of the Alleghenies had been discussed in the General Convention of 1811, and referred for more definite action to the Bishops of Pennsylvania and Virginia. Bishop Madison, however, had died, but Bishop White brought the matter before the Pennsylvania Convention, which resolved that "if a Bishop should be consecrated for any State to the westward, and it should be thought expedient that the Churches of this State, westward of the Allegheny mountains, should be under the superintendence of the Bishop so contemplated, this Convention consent to the same on such terms as may be approved by the Bishop and the Council of Advice of this Church."

This year is marked in our Diocesan History as the birth year of the "Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania." Its formation was brought to the notice of the Convention, and the unqualified approbation of that body was given to so laudable an Institution. As is well known, this Society has been for seventy years an important agent in sustaining and building Churches within this Diocese, and in the education

and support of the Clergy; and though some of its functions have been superceded by the later Board of Missions in the present Diocese of Pennsylvania, yet its missionary and pastoral-aid work is, as far as its means allow, actively carried on in the other two Dioceses within this State.

In his address to the Convention, held in 1814, Bishop White says: "Thirty years are now passed since the organization of our Communion, in this State and throughout the Union, was begun in this City. It has been my lot to take my share in all the counsels as well of the General Convention as of those which have been held for this Diocese in particular. So long as health and strength and mental ability may permit, I shall esteem no labor too great for the perpetuating and improving of what I have seen auspiciously begun, and prosperously conducted." These modest remarks bring before us the fact, that no man then living had taken a deeper interest in resuscitating the Church, in reorganizing it, in refurnishing it with all needed agencies for self-perpetuation, and in devising ways and means for its sustenance, unity and progress, than he, who made them.

In October, 1824, Bishop White met with the first and only accident in the discharge of his Episcopal duties. He had long had it on his mind to visit the regions beyond the Alleghenies, and, in company with the Rev. Jackson Kemper, he started on that long and tedious journey. After performing various Episcopal

duties at Lancaster and Harrisburg, and Mifflintown and Lewistown, he set off, on the morning of the 25th of October, for Huntingdon; but a short distance beyond Lewistown he was thrown from his carriage, fracturing his right wrist, and lacerating his face. "Owing," he writes, "to the valuable medical assistance gratuitously rendered me, to the sympathy and good offices of many estimable inhabitants of the town, to the important attentions of my fellow-traveler (Mr. Kemper), and to the hastening to me of two members of my own family, I was enabled, under the good providence of God, to reach my home on the 15th day from the fall."

Undeterred by this mishap, the venerable Bishop, then seventy-seven years old, set off on the 30th May, 1825, to complete the journey which was so suddenly ended by the accident the year before. On this trip, as on the former, he was accompanied by the Rev. Jackson Kemper, then Assistant Minister of the United Churches in Philadelphia. It was here, and under the personal supervision and companionship of the venerable Presiding Bishop, that Bishop Kemper learned his first lesson in missionary work and travel, and became initiated into that line of action, which he so well afterwards carried out, and where ten Dioceses now rise up and bless him for his Missionary Episcopate, as the first "Bishop of the Northwest Territory."

On this second visit of Bishop White, he went, via

Huntingdon and Holidaysburg, to Pittsburgh, reaching there on the evening of Thursday, the 9th of June. On Sunday, 12th June, he consecrated the new Church in that city, preached, confirmed 135 persons, and administered the Holy Communion. Of this Church, Bishop White says he considered it "a work of correct taste and an ornament to the State." Well might he say this, for it was designed by its then Rector, Rev. John Henry Hopkins, a man of multifarious gifts and accomplishments, afterwards the Presiding Bishop of our Church. It was the first attempt in that region to introduce the Gothic style of architecture, and to make art, and taste, and history, blend in a structure which should mark it out among all other structures as the House of God. Very interesting were the associations of that old Church (now supplanted by a nobler one), with Bishop Hopkins. Though not the founder of the Parish, he was its reviver, its architect, its decorator, its musical director, its vigilant pastor and eloquent preacher; and his name will ever be held in respectful remembrance by the new Diocese of Pittsburgh:—and his was the privilege, as the Presiding Bishop of the House of Bishops, to consecrate Dr. Kerfoot, the first Bishop of the new Diocese of Pittsburgh.

Leaving Pittsburgh, the Bishop and Mr. Kemper went on to Wheeling, in Virginia, to consecrate, at the request of the Bishop of Virginia, St. Matthew's Church in that town.

On his homeward journey he visited Brownsville and consecrated Christ Church, then Connellsville, then Greensburg, where he consecrated the Church, then to Bedford and Stoyestown, to Carlisle, to Christ Church, Huntington, to York, then called Yorktown, to Marietta, Pequea, Lancaster, Churchtown and Morgantown, making in all a journey of 830 miles, occupying thirty-five days. Considering the age of the Bishop, the imperfect mode of traveling, the indifferent accommodations provided, and the absence of many of his usual and much-needed comforts, this was a remarkable Episcopal Visitation, and evinced the energy and fidelity to duty which marked the Bishop long after he had reached the age of threescore years and ten.

The period had now come when the Bishop and the Clergy felt that it was important to elect an Assistant Bishop. After consultation with the Standing Committee, he called a Special Convention for that purpose, which met in St. Peter's Church in this city, in October, 1826. In his address to this special Convention he dwelt with force upon three essential points which should meet in the person who should be chosen to that high office. The first was *Piety*, "Manifested by a long perseverance in the profession of the Christian religion and by a consistent life and conversation." Second, "Being furnished with such an amount of theological literature as may be shown to be called for by the station of a Bishop." Third,

“Attachment and conformity to the institutions of our Church, in doctrine, in worship, in Ecclesiastical Constitution and government.” On the first ballot the tellers reported that the Rev. William Meade, of Virginia, had received twenty-seven votes and Rev. Bird Wilson, of Pennsylvania, twenty-six votes, and Bishop White announced to the Convention the nomination of the Rev. Mr. Meade. It was soon ascertained that a Clerical member present had not voted, and hence that Mr. Meade had not received a majority vote of the Clergy, and so, after much discussion, the whole election was postponed to the next stated meeting of the Convention. That next Convention, the Forty-third, met in Harrisburg, in 1827. It was, of course, a time of much excitement. The vote of the last Convention showed how evenly balanced opinion was, and each side therefore taxed its energies to ensure success.

The result was the choice (by a majority of one of the Clergy), of the Rev. H. U. Onderdonk, D.D., then Rector of St. Ann’s, Brooklyn, who was consecrated in Christ Church, in this city, on the 25th of October, by Bishop White. As I read over the records of that period of strife and bitterness, I mourn the absence of the spirit of love and confidence and conciliation which ought to have prevailed. The almost equipoise of party numbers intensified the conflict; and led to measures and statements on each side, alike discreditable to both parties.

The Fiftieth Convention was held in St. Andrew's Church, Philadelphia, on the 20th May, 1834. It is a pleasing coincidence, that the only two Clergymen, who, with Bishops White, H. U. Onderdonk and G. W. Doane, took part in the Morning Prayer on that occasion, are still living, and have taken part in the Morning Prayer of this day, viz., the Rev. John B. Clemson, D.D., now residing in West Chester, and the Rev. George Emlen Hare, D.D., LL.D., still actively at his professorial work, honored and revered as a profound scholar, a well-read canonist, a wise legislator, and a Christian gentleman of the highest type and dignity.

The special feature of this Convention, was the delivery by Bishop White of his last charge, entitled, "The Past and the Future." It was a retrospect of events connected with the organization of our Church, and an anxious outlook into the future, coupled with such wise counsels as age and learning and an exceptional experience could suggest. It was a fitting time for such an address, and he was the only man then living, who could so well tell the story of the past, and teach the lessons which they inculcate on the future. The opening sentence of this charge states a marvelous fact. "This," he says, "is the Fiftieth Annual Convention in which your Bishop has been present and presiding in the representative body of this Diocese." Think for a moment what is involved in this simple statement! Not merely, that the Con-

vention had been in existence a half-hundred years,—not merely that the Bishop had been Bishop nearly fifty years—but that *he* had been present at, and had presided over, *each one* of the fifty Conventions. Never was he absent, never had another occupied his presidential chair! This is a most remarkable fact, and can find its parallel nowhere in our history, nor is it likely to find its counterpart in the future.

Bishop White also says, “It will probably be new to the greater number present, to be informed, that for a short time he who addresses you was the only Episcopal Clergyman in the Commonwealth of Pennsylvania, and that when he was elected to the Episcopate there were only three of his brethren present and voting. They were all who could have given clerical voices in the measure, with the exception of two brethren who were absent and resided at distances, but afterwards signified their concurrence.”

Imagine this Venerable Bishop standing before that Convention and speaking such words. See him with his tall, and once erect, but now slightly bowed form, with white flowing hair, with sharp cut and expressive face, with earnest, yet tremulous voice, bearing the burden of eighty-and-four years, and delivering to that Assembly those strong and sound and wholesome words of narrative and counsel and fatherly care. One who, in his own person, seemed to gather up all the experience of the past half century, and was now handing it down to the gen-

erations to come for future guidance and study. It is decidedly the most important and well-digested of all his charges. It was to the Church, the greatest state paper that had been produced by the bench of Bishops. Read to-day, fifty years after it was delivered, it is wonderful to find how well it suits our own times, and how clearly it prescribes for conditions which exist all around us. It required almost a prophet's ken to see these things afar off. It required a watchman's faithful eye to detect possible danger in the future, and forefend its dreaded end.

Let me mention in this connection but one instance of his foresight, but it is a striking one, and which we shall all recognize and appreciate in connection with the proceedings of our late General Convention in this city. Bishop White is speaking of the possible and even needed revision of our liturgy, and having stated that "there will unquestionably be manifested discordant opinions concerning different particulars of proposed change, according to diversities of judgment, and even of taste," and having further stated that "the only security against consequent discord, and its attendant ills, must be the spirit of mutual concession in all points not interfering with the leading attributes of the Church manifested in the general mass of her devotion," he goes on to say, how, in his opinion, such a revision should be made. "Let a Committee of Bishops be chosen by the House of Bishops, and another of Presbyters, by the House of

Clerical and Lay Deputies. Let this combined committee assemble at some place convenient for the consultation of books. Let them maturely, and not without continued prayer, devote themselves to the work. And when it is prepared let there be a call of the General Convention, the revised liturgy to be received or rejected by them without debate." Fifty years after these words were written what was done? A Committee of seven Bishops chosen by the House of Bishops, and a Committee of seven Presbyters and seven Laymen of the House of Clerical and Lay Deputies, had maturely, and with learned books around them, often met and consulted together with prayer, had prepared a revised liturgy, had presented it to the General Convention to be accepted by that body, not, indeed, without debate, as Bishop White suggested, but with close, learned and profound debate, and had then been adopted by that body with a unanimity absolutely overwhelming. Had he been present at our last General Convention he would have approved of its action, for the Revised Liturgy then presented, had been prepared, not only with all the safe-guards which he prescribed, but with two additional ones of the strongest and most conservative kind, viz.: The co-operation of the Laity in the committee, and the open discussion of the additions and alterations by each House, and by each Order, composing the General Convention.

Bishop H. U. Onderdonk, in his address as Assist-

ant Bishop, in that Fiftieth Convention of which we have been speaking, having stated that Bishop White was "the centre of our affections and of those of our whole Church," goes on to say : "For nearly half a century he has been the living link between two Churches, the Church of England and the American Episcopal Church. For nearly three-quarters of a century he has been the living link between the successive generations of men in active life, who, at the beginning of that period, were prominent in the affairs of our Church, or have since become such. All our Bishops but one, since the succession was obtained, and all our present Bishops received their commissions at his hands. * * * He was the friend and pastor of Washington and a Chaplain to Congress at an early period. Once he was the only Clergyman in Pennsylvania ; now about seventy acknowledge him as their Diocesan. Strangers ask to see him, and young children are brought into his presence, that they may be able to say, at future periods, that they have been taken by the hand by Bishop White."

Two years more Bishop White presided in the Annual Diocesan Conventions, delivering in each his usual brief address. In less than two months after the last Convention, in 1836, he was dead. On Sunday morning, July 17th, while the various congregations of his Diocese had assembled to worship God, the venerable Bishop serenely passed away from earth to the rest of the blessed.

On the morning of Wednesday, the 20th July, the orphaned Diocese gathered around his bier, as his remains, followed by representatives of all classes of people, and sincerely mourned by all, were laid in the family vault, in Christ Church. His ashes now lie under the chancel of this Church, in which he had ministered over sixty years, and the Church itself, which so gracefully towers over him, is at once the guardian of his dust, the memorial of his ministry, and the historic shrine to which long succeeding generations of Churchmen will come, to stand by the tomb of the Bishop, who did more than any other man to lay the foundations, rear the superstructure, and mould the future, of our Branch of the Holy Catholic Church.

The administration of the Diocese now devolved upon his Assistant, Bishop Henry U. Onderdonk, who presided over its affairs until his resignation, in 1844.

Bishop H. U. Onderdonk was a man of much intellectual ability, and theological learning; but he came into the Diocese in a time of great party excitement, and his unfortunate habits, induced at first by the use of remedies for threatened illness, soon beclouded his name and weakened his influence, and resulted in his resignation of his Episcopate and his suspension from office. His subsequent life was one of true repentance, sincere humility, and godly living. He won back much of the estranged feeling of his

Diocese by his submissive spirit, and before he died the House of Bishops restored him to his office, though not, of course, to his jurisdiction. The cloud that darkened the afternoon of his life, lifted before sunset, and at "evening time," it was "light" with peace and hope.

In 1845 Alonzo Potter was elected Bishop of the Diocese and consecrated in this Church, in September, 1845, and the only one of his Consecrators in active service, Bishop Lee, is present with us to-day.

The coming of Bishop Potter to this then afflicted Diocese, was the starting point of its new life and enlarged work. He came to it in the ripeness of his mental and moral powers, and in the fullness of a zeal that seemed to know no weariness or decline. His mind was fertile in educational, philanthropic and missionary plans; and to him is the Diocese indebted for its Theological Seminary, its Episcopal Hospital, and many other philanthropic and Church expansion agencies, which, under his nurture, made it take a foremost stand among the Dioceses of our land.

His twenty years' Episcopate was one long blessing to Pennsylvania. As the standard bearer of our Church he ever stood forth as one commanding the respect and confidence of all classes in the community; and hence he led the Church forward to higher vantage ground and greater influence than it ever had before. Indeed, in all aspects of his character, as

a Bishop, as an educator, as a philosopher, as a philanthropist, as a legislator, as a Christian gentleman he was one of the grand productions of our Church, our age, our land. Most truly do I repeat what I wrote concerning him nearly nineteen years ago, sentiments which my own prolonged experience as his successor duly confirms, "that though the earthly life of Bishop Potter is ended, he still lives. He lives in the Clergy, whom his mind has moulded; lives in the institutions which he founded; lives in the books which he published; lives in the philanthropies which he nurtured; lives in the legislation of the Church which he helped to fashion; lives in the Diocese he so long and wisely governed. By this posthumous, yet most potential life, he being dead, will speak to far-off generations," and so we can apply to him the beautiful words of Longfellow:

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

So, when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

Had the past century of our Diocese produced no other products to mark its claim to our notice, the presiding over it of two such Bishops as William White and Alonzo Potter would stamp it with the image and superscription of true and lasting greatness.

The Episcopate of Bishop Bowman, who was chosen in 1858 to be the Assistant to Bishop Potter, was a beautiful Episcopal episode in the history of the Diocese. He was elected in sound health, to help the feeble Bishop; but the feeble Bishop outlived the strong Assistant. His spotless ministerial life, his high tone of ministerial honor, his happy adaptation of himself to all the phases of Diocesan life, and his unwearied assiduity in his work, won for Bishop Bowman the sincere regard of all classes, in all parts of the State. His wayside death, in August, 1861, falling dead while on an Episcopal visitation, sent a quiver of sorrow throughout the Diocese which had learned so soon to venerate and love him. Though he died while an Assistant Bishop, yet he was grieved for as one worthy of his high office, which he had borne unsullied through his brief Episcopate, and the summons of His Lord, "Come up higher," found him with his lamp burning, with his loins girded, watching and waiting, and so "he was not, for God took him."

As we look back over the one hundred years of our Diocesan life, it is interesting to note how many personages of historic fame in Church and State have taken part in our Conventions, or have been in some way connected with this Diocese. No less than twenty-eight Bishops have had parochial charge here. Twenty-six Bishops were consecrated by Bishop White, a large number of them in Christ Church in

this city. Here was ordained the first colored Clergyman of our Church in this country, the Rev. Absalom Jones. Here ministered, for a time, the Rev. Dr. S. H. Turner, the gentle and learned first Professor of Biblical learning in the General Theological Seminary, and the Rev. Bird Wilson, D.D., LL.D., once a civil judge, then the admirable professor in this same Seminary, and the biographer of Bishop White. Here was ordained and officiated the Rev. Dr. Muhlenberg, who has left such indelible marks of his St. John-like nature, and his cultured Church tastes, upon our Church life and institutions. Here were introduced into the Ministry, by being ordained Deacons by Bishop White, Bishops Kemp, Croes, Hobart, Kemper, Johns, McIlvaine, Bowman, Hopkins.

Here, too, among the prominent lay members of our several Diocesan Conventions, we find the names of James Reed, Richard Willing, Andrew Doz, Francis Hopkinson, William Bingham, Richard Peters, General Gurney, Horace Binney, Richard Dale, Wm. M. Meredith, Joseph R. Ingersoll, John N. Conyngham, Dr. J. Kearsley Mitchell, Henry Reed, with many other men, notable in Revolutionary history, or at the bar, in literature, and in medicine; men who have been wise in council, prudent in action, and towers of strength in our Ecclesiastical Conventions.

One point more must at least be alluded to before we pass from the history of the building of this Diocese. In 1865 the Diocese of Pennsylvania was

divided by setting off the counties in the State west of the Allegheny mountains, into the new Diocese of Pittsburgh. The new Diocese elected as its first Bishop John Barrett Kerfoot, a man of great learning and ability, of sound Churchmanship and Theology. His death, after fifteen years of unwearied devotion, not merely to his Diocese, but to all the great interests of the general Church, was a loss to our whole Communion. His place has been filled by one, whose life and works thus far, give assurance of success in all that constitutes the real greatness of the Episcopate.

In 1871, the then diminished Diocese of Pennsylvania again divided, and the Convention set off all its remaining counties but five, as the new Diocese of Central Pennsylvania.

Over this new Diocese the Rev. Dr. M. A. DeWolfe Howe, the well-known and well-beloved Rector of St. Luke's, in this city, was chosen Bishop, and was consecrated to that office in December, 1871. The Diocese has greatly increased under his oversight, and already efforts are being made to divide it into "two bands," and so, the old Mother Diocese, as she gathers at her side to-day her two Diocesan children, points to them with a true maternal pride, and says with more than Cornelia-like rejoicing, "These are my jewels."

The present Diocese of Pennsylvania consists of the five counties of Philadelphia, Delaware, Chester,

Montgomery and Bucks ; yet though thus restricted in territory, it is larger in all its potentialities and agencies, than it was when it first set off the western Diocese, in 1865, and stands to-day in number of Clergy and Churches, and communicants and contributions, and Sunday Schools and auxiliary institutions of benevolence, and education, the second Diocese in the United States. Where once was but a solitary Presbyter in this whole State, there are now three organized Dioceses, with their three Bishops, their 350 Clergymen, their 340 parishes and missions, and 50,000 communicants. So mightily has grown the word of the Lord, and prevailed!

II. We are now briefly to consider the influence of certain great principles which took their rise with Bishop White, or were first set forth in our early Conventions, which have since modified the whole aspect of ecclesiastical law and legislation, throughout the world.

To the honor of this Diocese be it said, in the language of Judge Hoffman, that "the first influential step which was taken for the Union of the Churches of the States, of which we have any record, was at the meeting of the various members of the Churches of Philadelphia, held in May, 1784."

Dr. Hawks says the same thing.

Bishop White, in his *Memoirs of the Protestant Episcopal Church*, gives an account of a meeting at his house on the 29th March, 1784, when, as he says,

“The first advances towards a general organization” were made.

Unless one has a clear understanding of the true condition of our Church in this country prior to, and during, the Revolutionary War, he is not able to judge of the importance on the one hand, and the difficulty on the other, of securing a general organization, such as was here attempted.

The peculiarity of our condition was this: Prior to the Revolution, and until we were severed from the Mother Country by the Declaration of Independence, our Church here was, in various ways, allied with the State and Church of England.

All the Clergy here were ordained in England, and had to take the oath of Supremacy to the Crown, and of Canonical obedience to an English Bishop. The Prayer Book in use here was made binding on the Church by an Act of Parliament, and it had in it prayers for the King and Royal Family, and the High Court of Parliament; and this Prayer Book was unalterable save by an Act of Parliament. The Bishop having ecclesiastical jurisdiction here was the Lord Bishop of London, who governed this American annex to the See of London by several Commissaries with limited powers.

A Church which thus, in its most solemn liturgy, prayed for the King and the High Court of Parliament; whose Ministers all bore their Commissions from the Lord Bishop of London; and who were bound by

oath to uphold the King's Supremacy; whose Missionaries were nearly all supported by funds given by the "Society for Propagating the Gospel," the oldest missionary organization of the Church of England; such a Church could not but be an object of distrust and hatred to the hot-headed patriots of that day. Though eighteen signers of the Declaration of Independence were Episcopalians; though the large part of the First General Convention of our Church, in 1785, consisted principally, as Bishop White says, of "Gentlemen who had been active in the late Revolution," and although such true Patriots as George Washington, Robert Morris, John Rutledge, Francis Hopkinson, John Marshall, James Madison, Richard Henry Lee, William Moultrie, Robert L. Livingstone, John Jay, James Duane, and many others equally prominent, were adherents of the Church; yet, as a Church, it was rudely set upon and broken down. Its glebes were confiscated, its Clergy were ejected from their Parishes, its pulpits were silenced, its buildings were despoiled, its congregations were dispersed, and "all her hedges were broken down, so that all they who passed by did pluck her."

No other body of Christians was thus treated, or had been subjected to the same difficulties and trials, because no other had such entangling alliances to break off, or such conscientious scruples to overcome. To gather up the fragments of such a dislocated Church, to reunite them in one body, to rouse them

from the apathy of despair, and inspire them with hope, was a task, the greatness of which we cannot imagine, and demanded abilities of the very highest kind.

“The principles” just before adopted by the Clergy and Laity in Philadelphia, were made known by Bishop White to the meeting of the Clergy in New Brunswick, from New York, New Jersey, and Pennsylvania, a few days later, in May, 1784, called for the purpose of revising the Corporation for the Relief of the Widows and Children of the Clergy. That body, however, had neither representative nor legislative power, and took no definite action except so far as to agree to secure as general a meeting as might be of the representatives of the Clergy and of the Laity of the different States in the City of New York, on the 6th of October, 1784.

These efforts resulted in a larger meeting, in which Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia were represented. This gathering, however, was a voluntary one, “because, says Professor White, there were no authorities from the Churches in the several States, even in the appointment of the members which were made from the congregations to which they respectively belonged,” and so the acts of this body were in “the form of a recommendation and proposal.” Public opinion was then gradually shaping itself in reference to the question of Ecclesiastical Union, which took

definite form the following year, when the First General Convention of our Church, consisting of Clerical and Lay Deputies from seven of the thirteen States, assembled in Christ Church, in this City, on the 27th of September, 1785.

Thus the work of organizing the scattered congregations in each State into Dioceses, and of organizing a Union of these Dioceses by their accredited representatives into one General Convention, and thus giving corporate unity to our Church in this country, started by a few leading minds in this State, was accomplished, and has continued in existence to the present day.

We give well-merited praise to those statesmen who framed our National Constitution, and so wisely adjusted the interlacing functions and powers of the different States, and the several departments of government, that they have kept in well-balanced and effective action to the present day. But while we praise these marvels of political statesmanship, let us not overlook the masterly ecclesiastical statesmanship, if I may use that word, concerning the Church, shown by our early legislators in our Diocesan Councils, who framed a constitution and laid down far-reaching principles, which have borne the test and strain of one hundred years ; and which, like our civil Constitution, has been a model for others to copy in different portions of the globe.

Well might the Poet Wordsworth say of the builders of our ecclesiastical system, that

“Patriots informed with Apostolic light
Were they, who, when their country had been freed,
Bowing with reverence to the ancient creed ;
Fixed on the frame of England’s Church their sight ;
And strove in filial love to re-unite
What force had severed. Hence they fetched the seed
Of Christian unity, and won a meed
Of praise from heaven.”

And then recognizing his invaluable services, the poet thus apostrophizes Bishop White :

To thee, O saintly White,
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore, or build,—To thee,
As one who rightly taught how zeal should burn,
As one who drew from out Faith’s holiest urn
The purest stream of patient energy.”

Thus lovingly, truthfully and almost prophetically, has one of England’s greatest poets embalmed, in the amber of his imperishable sonnets, the name and the deeds of the first Bishop of our Diocese, and the first American Bishop of English consecration.

Another point which reflects honor on our Diocese is, that here were enunciated and put into practice the important principle of Lay representation in the legislative Councils of the Church. The idea of introducing laymen into the Councils of the Church was first publicly broached by Bishop White, in a pamphlet published by him in August, 1782, the very month that General Carleton opened negotiations for peace

with General Washington, entitled "The case of the Episcopal Churches considered." In this *brochure*, which Bishop White explains and defends in his Memoirs, he advocated the principle, that the Laity, as well as the Clergy, should have a share in the government of the Church. This idea was carried into practical effect in the first Convention of our Church in this State, it being, as the venerable Bishop states, "the first ecclesiastical assembly in any of the States consisting partly of Lay members." He goes on to say, "As the author was considered at the time to be the proposer of the measure, the principle of it having been advocated about a year before in a pamphlet known to be his, he thinks it proper to give in this place a short statement of his reasons in its favor."

These reasons, which we need not recite here, are clear and strong, and are such as have stood the test of age and usage.

It is evident, from the statement in the Acts of the Apostles, that the first Council at Jerusalem was an assembly of Apostles, Elders and *Brethren*; that the Laity chose the first seven Deacons, at the Apostles' request; that the Laity were permitted to preach the Word; and that, in the language of the present Bishop of Salisbury, "No person who reads the Epistles of Cyprian can be ignorant how constantly he recognizes the share of the 'plebs Christiana' in the essential powers of the body of the Church."

Up to the time of the Councils of Hertford and Hat-

field, under Archbishop Theodore, 673, 680, however, the Anglo-Saxon Church had recognized and utilized the Lay element. After this period the Laity had no part in the management of ecclesiastical affairs, except such as belonged to Parliament, and were part and parcel of the statute law of the realm.

For many hundred years they had been debarred the choice of their Rectors ; a participation in the election of Bishops ; and a voice in Convocation, in the making of rubrics and Canons.

The restoration of the Laity, therefore, to their Scriptural rights, as a co-ordinate power with the Clergy in the Church ; in the choice of their spiritual pastors ; in the framing of Canons, and in the general Councils, was a long step in advance, and marks an epoch in Church legislation in modern times. It should be remembered that there was, at that time, much opposition to the introduction of the Lay element. It was, as Dr. Hawks says, "one of the dividing points in the organization of the Church." Nearly all the New England States questioned its propriety. Connecticut had, in a meeting composed of the Clergy only, elected a Bishop, and that Bishop, Dr. Seabury, was quite opposed to giving laymen a voice in Church affairs. The correspondence of that day between leading Clergy and Laity, shows how diverse opinion was on this point, and how fearful many thoughtful persons were, as to the effect of allowing the Laity a voice in our legislation, and in the choice of a Bishop.

Bishop White took a strong and decided ground ; and it was his deliberate opinion, uttered late in life, that, "had the Laity been excluded, no Church Constitution could have been formed."

This principle has been adopted by the now dis-established Church of Ireland ; it lacked but one vote of being accepted in the Episcopal Church of Scotland ; it has been embodied in the Canadian Church ; and has been engrafted in the Synodal Constitution and Canons of the Australian and other Colonial Churches.

It is a principle which "the Committee on the Relations of Church and State" in both Houses of Convocation, Canterbury and York, have formally and thoroughly endorsed, with certain limitations. It is a principle which has already asserted itself in new and striking forms, such as the "Parochial Councils," "Ruridecanal" and "Diocesan Conferences ;" and in the influential, and almost national "Church Congresses" which annually assemble in England. Indeed, efforts are now being made, to have representative National Conferences of Clergy and Laity in England, not to actually supercede the two Convocations of Canterbury and York, but to make them more distinctively represent, not the Clergy and the Cathedral Chapters only, but all classes of the Church, in all parts of the realm. Little did Bishop White imagine what he was setting in motion, when he first wrote out his thoughts on this subject, and committed them to the press.

This seed-thought, first planted here, is now one of the most fruitful thoughts of the age, and is working out wise and important results in all parts of the world.

This one principle has done much to redeem the Church from the dominion of sacerdotalism to which it must necessarily tend, when the authoritative voice of the Laity in its Councils is unheard. It has done more towards re-establishing the Laity, in what I regard their divine and inalienable rights in the Church of God, than has been hertofore effected by all the decrees of Synods or Councils.

It has done more to root the Church in the hearts of the lay people, by placing upon them grave responsibilities, and relying largely upon their wise action and soliciting their participation, not merely in making Canons and taking part in its deliberative assemblies; but in creating, changing and establishing forms of worship and articles of belief in accordance with God's Word written.

Indeed, brethren, it would be difficult to state the expansiveness of that one act of admitting the Laity into the Councils of the Church, and the wholesome results to all classes, which have been everywhere seen where that principle has been adopted.

Nor, in my judgment, will it be long before it will be adopted in the venerable Mother Church of England. Upon this subject one of the Committees of the Convocation of Canterbury says: "The hearty

loyal Churchmanship of English laymen is one of the most encouraging signs of the revival of Church life. He not only claims a right to be heard, but shows that he is well qualified to be listened to. He cannot regard Parliament as representing the Laity of the Church either in theory or practice, he cannot be any longer satisfied with the Crown as their representative. Some adequate means must be devised for giving authoritative expression to the voice of the Church Laity."

Mr. Gladstone, speaking of the Church of England, says, the "ill-defined portion of the Laity is our main source of weakness and of danger, the master evil which I fondly long to see mitigated or removed." From this "weakness and danger," from this "master evil" we have been delivered, by the wise statesmanship of Bishop White and his colleagues in this State, acting, as we believe they did, under the guidance of the Holy Ghost.

That to this introduction of the Laity into the Church Councils is largely due the strength and extension of our Church, is known not only to all who have studied our own history, but the distinguished Professor of Modern History, in the University of Oxford (Montague Burrows), in a thoughtful and careful paper on the place of the Laity in Church government, writes, concerning our action, that "the result (of introducing the Lay element) has been that no one can deny that the American Church exhibits

at present a very efficient, if not perfect example of organization ; that, considering its difficulties, its success, taken in the largest sense of the word, has surpassed all human expectations, and that the part taken by the Laity in the work has had a main share in this result."

To Bishop White also is, I believe, due the honor of being the first, in these latter days, to give definite and public expression to the idea of giving the election of its Bishops into the hands of the Clergy and Laity of the Diocese.

This thought he distinctly brought out in the beginning of August, 1782, in the following words: "The power of electing a superior order of Ministers ought to be in the Clergy and Laity together, they being both interested in the choice." It was afterwards engrafted into the fundamental principles on which our Church was reorganized after the War of the Revolution, and has been in full working force ever since. It restores to the Laity a primitive, but long-desired right, and gives the sanction, not of one order of the Clergy, but of the Laity also, to the choice of him who is to be made a Bishop in the Church of God. This, as you well know, is a usage unknown in the Latin Church, the Greek Church, or the Anglican Church in the Mother Country, nor did the Laity have any voice in the choice of the first Bishop of Connecticut, either at his election, or in confirming his election.

Not only does the Lay element of the Diocese have equal influence by vote with the Clergy in the choice of its own Bishop, but the same power of the Laity is exercised in the case of each election by or for any Diocese throughout the land. For the failure to obtain Lay acquiescence in the Standing Committee of the Diocese, or the failure of the Lay order in the House of Deputies to confirm a Diocesan choice, or, as in the case of Missionary Bishops, an Episcopal choice, may defeat any election to the Episcopate.

The practical value of this action is, that the whole Church in these United States is considered as a unit; that the Bishop elected is consecrated, not as Bishop of the Diocese of A or B, but a Bishop "in the Church of God;" that the members of each Diocese are thus recognized as members of the whole body ecclesiastic, and so members one of another, having not only a common body, but a common head, a common end and aim; and thus the Laymen of the Diocese of Maine virtually take part in the choice of a Bishop of California, and the Lay Deputies of the Diocese of Delaware (little as it is among the thousands of Judah), have a personal and corporate interest in the choice of a Bishop of New York.

These are some of the things which so knit the Laity to the Church, and which so unite the Church together into solidity and power; so that all the body "by joints and bands having nourishment and ministered and knit together," "increaseth with the increase of God."

The practical working of giving the Laity a vote in the choice of all Bishops has been most beneficial, and a hundred years' experience has proved that it is the wise and impartial way to secure a careful selection of men for that eminent position, which, because of its eminence, requires the greatest caution and discrimination in the choice of its occupant. This principle also is destined to work its way into the ascendant.

In many of the Colonial Churches it has already found a place. It is acted upon in the Church of Ireland, and is so thoroughly in accordance with the elevating spirit of Christianity and the practice of the early Church, that it cannot be long before the Laity of the Church of England shall have their share in the election of Bishops, not as now, by the nomination of the Prime Minister, and by the "Congé d'élire" of the Imperial Sovereign addressed to a Cathedral Chapter, but by the direct and concurring suffrages of the Clergy and Laity in Diocesan Synod or Provincial Convocations.

Brethren of the Clergy and Laity, many and instructive are the lessons which this brief sketch of the building of our Diocese teaches. It shows us the wonderful vitality of the Church, even when it appeared to be *in extremis*. It displays the special superintendence of Almighty God in its behalf. It tells us what can be accomplished by a few men acting with wisdom and faith and patient energy. It re-

veals the marvelous adjustability of the Church to all the conditions to which it may be subjected.

It brings out the truth, that the Church needs no State support or political affiliation to bolster it up.

It emphasizes the important fact, that the expansive or Mission spirit is the true law of Church life and growth. It illustrates the conserving power of the Liturgy, as to securing purity of doctrine and worship amidst conflicting opinions, and it assures us that the Lay element is a divinely recognized agency in the government and legislation of the Church of Christ ; and the consequent need, therefore, of enlightenment and grace on the part of the Laity, that they may be wise to discern the times, and strong to build the walls and gates of Zion.

Time forbids any enlargement on these interesting points. Already I fear I have taxed your patience too long, and yet how little can be said in an hour, of what it has taken a century to do ! And that, too, in this nineteenth century ! For not only in our own Diocese—in our own Church—in our own country, has this been the most marked century of the past ; but abroad, in the political world, among men of letters, in geographical research ; in the wonderful triumphs of science ; in the development of the great industrial arts and agencies ; in the discoveries in astronomy ; in the opening up of the world of nature in its secret treasures ; this century has outstripped all others in the practical benefits which it has conferred

on the human race. It is the banner century of all the centuries since the advent of Christ, and its imperial "Labarum," like the battle flags of victory, is written all over with the noblest triumphs of the human mind; in all that pertains to man's earthly life, and the highest conquest of the Church, in all that pertains to the winning back of a revolted world to God.

Brethren, in thus speaking of the growth of our Diocese, let us not flatter ourselves that this is our work; or due alone to the wisdom and zeal of our ecclesiastical forefathers. Never forget the word of the Lord unto Zerubbabel, "Not by might, not by power, but by My Spirit, saith the Lord." It is all due to the presence and power of the Holy Ghost using those who went before us, as co-workers with God, in the upbuilding of His Church. Never forget that it is by the Holy Ghost that "the whole body of the Church is governed and sanctified." He is its Divine administrator and guide. Hence, while He graciously uses human agency, and material instrumentalities, we must refer all success to Him, "the Lord and Giver of Life," "who with the Father and the Son together is worshiped and glorified."

In our devotion to the Church let it not, dear brethren, be a devotion to a mere corporate organization, to outward forms and striking ceremonies, to an ecclesiastical body knit together by Canons and rubrics; but see to it, that it is a devotion to Christ Himself. Personal loyalty to Christ, as the Great Head of the

Church, should mark all our lives and emphasize all our preaching. No devotion to externals, to rites and ceremonies, to the outgrowth and off-shoots of the Church, can make up the lack of personal faith in, and personal love for, and personal consecration to, the Lord Jesus Christ. He, in all His preciousness and fullness, must be first, middle and last, in all our teaching, in all our working, in all our living; thus only can we prove the true Apostolicity of our ministry, and take rank with those "teachers" spoken of in Daniel, who, turning "many to righteousness, shall shine as the brightness of the firmament and as the stars forever and ever."

The century of the past of which we now take our leave, and bid it farewell, has been a century of the laying of foundations and of constructions; work which has been well and wisely done, and for which we give devout thanks to the Great Head of the Church. The advancing century, whose footsteps we already hear at the threshold of to-day, comes to us in hope, and enters upon its patrimony of years with gladsome anticipations. It comes not to lay foundations, but to build on those already laid. It comes to be a century of the *lengthening* of cords, as well as of the *strengthening* of stakes; it comes to use the work of the past as a momentum for accelerating the forces of the future, and so we salute this new century with joy, as it enters upon its heritage of a noble and influential past.

Lifting up our eyes to Heaven, our earnest and I am sure united prayer is, that our Church in this new century, upon which it now enters, may realize in some measure the prophetic splendours of Isaiah's Vision ; that it may be "the Zion of the Holy One of Israel ;" "a joy of many generations ;" that its walls may be "Salvation," and its gates "Praise ;" that the sun of its prosperity "shall go no more down ;" that "the Lord shall be unto it an everlasting light ;" that "its people may be all righteous," and "inherit the land forever ;" "the branch of God's planting, the work of His hands that He may be glorified." Thus owned and blessed of God, will it find the fulfillment of the promise, "A little one shall become a thousand, and a small one a strong nation : I the Lord will hasten it in His time."

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